

ROLE OF MOSQUE IN ISLAMIC EDUCATION

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Article 1: Education in Islam - The Role of the Mosque

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Islam prompted mankind to learn. Thus, from the beginning of Islamic history, the concrete symbol of Islam (the Mosque) became the centre of learning. The Arabic word for university, Jami'a, was derived from Jami' (mosque). The following article presents a short survey on the educational role that some famous mosques played in spreading learning in Islamic society.

Note of the editor

This article has been published on www.MuslimHeritage.com and can be accessed from following link:

<http://www.muslimheritage.com/article/education-islam-role-mosque>



Figure 1: View into Al-Azhar University's courtyard (Egypt)

1. Religious commands

The Quran recurrently urges the faithful to acquire knowledge - Knowledge that would bring them closer to God and to His creation. Many verses of the sacred book command this act, for example:

Then 'Say [unto them, O Muhammad]: Can those who know and those who do not know be deemed equal? But only those who are endowed with insight will keep this in mind' (Quran 39: 9).

'And He has subjected to you, [as a gift] from Him, all that is in the heavens and on earth: behold, in that are messages indeed for people who think.' (Quran 45: 13).

The Quran uses repetition in order to imbed certain key concepts in the consciousness of its readers [1]. Allah (God) and Rab (the Sustainer) are repeated 2,800 and 950 times respectively in the sacred text; Ilm (knowledge) comes third, with 750 repetitions [2]. The Prophet Muhammad commanded all Muslims to seek knowledge wherever and whenever they could.

In light of these Quranic verses and Prophetic traditions, Muslim rulers gave considerable support to education and its institutions, insisting that every Muslim child be given

access to it. Thus, elementary education became almost universal among Muslims. Wilds says:

'It was this great liberality which they displayed in educating their people in the schools which was one of the most potent factors in the brilliant and rapid growth of their civilization. Education was so universally diffused that it was said to be difficult to find a Muslim who could not read or write.' [3]

In Muslim Spain, there was not a village where 'the blessings of education' could not be enjoyed by the children of the most indigent peasant, and in Cordoba were eight hundred public schools frequented by Muslims, Christians, and Jews alike [4]. And in the great Muslim University of Cordoba, Jews and Christians attained to acknowledged distinction as professors [5]. So high was the place of learning that both teachers and pupils were greatly respected by the mass of the population; and the large libraries collected by the wealthy landowners and merchants showed that learning - as in the Italian Renaissance (six hundred years later) - was one of the marks of a gentleman [6]. Pedersen says that:

'In scarcely any other culture has the literary life played such a role as in Islam. Learning (ilm), by which is meant the whole world of the

intellect, engaged the interest of Muslims more than anything... The life that evolved in the mosques spread outward to put its mark upon influential circles everywhere.' [7]



Figure 2: Al-Azhar mosque at the beginning of the 20th century

All public institutions, from the mosques and madrassas to the hospitals and observatories, were places of learning.

Scholars also addressed gatherings of people in their own homes. Al-Ghazali, Al-Farabi, and Ibn Sina (Avicenna), among many others, after teaching in public schools, retired to their private libraries and studies, but continued to teach 'those fortunate enough to be invited.' [8]

This universality, thirst, and impetus for education, not even equaled today [9], was a distinguishing mark of that period, when Islam was at its zenith, both as a religion and as a civilization. The role and place of knowledge in that era will be considered (God willing) in subsequent works. The role of the madrassa, another lengthy subject, will also be covered subsequently. Here, focus will be on the organization of education, its aims, and the ways in which it was imparted, and above all the role of the mosque.



Figure 3: Students at Al-Azhar mosque in the 1880s. Photo taken by Pascal Sebah (1823-1886): "Mosquée El-Azhar (étudiants)"

2. The mosque as an educational institution

The mosque played a major part in the spread of education in the Muslim World, and the association of the mosque with education remained one of its main characteristics throughout history [10], and, the school became an indispensable appendage to the mosque [11]. From the earliest days of Islam, the mosque was the centre of the Muslim community, a place for prayer, meditation, religious instruction, political discussion, and a school. And anywhere Islam took hold, mosques were established, and basic religious and educational instruction began. Once established, mosques developed into well-known places of learning, often with hundreds, even thousands, of students, and frequently contained important libraries [12].

The first school connected to a mosque was set up at Medina in 653, and by 900 nearly every mosque had an elementary school for the education of both boys and girls [13]. Children usually started school at five; one of the first lessons was learning how to write the ninety-nine most beautiful names of God and simple verses from the Quran [14]. After the rudiments of reading and writing were mastered, the Quran was then studied thoroughly, and arithmetic was introduced. For those who wanted to study further, the larger mosques, where education was more advanced, offered instruction in Arabic grammar and poetry, logic, algebra, biology, history, law, and theology [15]. Although

advanced teaching often took place in madrassas, hospitals, observatories, and the homes of scholars, in Spain, teaching took place mostly in the mosques, starting with the Cordoba mosque in the 8th century [16].



Figure 4: The Great Mosque of Kairouan in Kairouan, Tunisia, built in 670, is the oldest mosque in the western Islamic world

3. Halaqa:

The basic format in which education took place in the mosque was the study circle, better known in the Muslim World as "*Halaqat al-'Ilm*", or *Halaqa* for short. A *Halaqa* is literally defined as 'a gathering of people seated in a circle' or 'a gathering of students around a teacher' [17]. Visiting scholars were allowed to sit beside the lecturer as a mark of respect, and in many Halaqas a special section was always reserved for visitors [18]. Although the teachers were in charge of the Halaqas, the students were allowed - in fact, encouraged - to challenge and correct the teacher, often in heated exchanges [19]. Disputations, unrestricted, in all fields of knowledge took place on Friday in the study circles held around the mosques [20], and no holds were barred [21].

Al-Bahluli (d.930) a magistrate from a town in Iraq went down to Baghdad, accompanied by his brother, to make a round of such study circles. The two of them came upon one where a scholar 'aflame with intelligence' was taking on all comers in many different fields of knowledge. [22]

Ibn Battuta recorded that more than five hundred students attended the Halaqas of the Ummayyad mosque [23]. The Mosque of Amr ibn Al-'Aas in Cairo had more than forty Halaqas at one point [24], while in, the chief mosque of Cairo there were one hundred and twenty [25].

The traveler and geographer Al-Muqaddasi reports that between the two main evening prayers, as he and his friends sat talking in the Mosque of Amr ibn Al-'Aas, he heard a cry, 'Turn your faces to the class!' and he realized he was sitting between two halaqas; the mosque was crowded with classes in law, the Quran, literature, philosophy, and ethics [26].



Figure 5: The Umayyad Mosque in Damascus, Syria

4. Evolution of Universities from Mosques:

In most of the larger mosques teaching and studying became fully-fledged professions and the mosque school took on the semblance of an academy or even became a university later on. In this way, important centres of higher education came into being. They became well renowned and attracted great numbers of students and scholars, including the most

illustrious names of Muslim scholarship. In Basra in Iraq, Al-Khalil ibn Ahmad was a lecturer in philosophy at a mosque and one of his students was Sibawayh, who later became one of the greatest Arabic grammarians of all time. The universities of Muslim Spain, particularly those of Granada, Seville and Cordoba, which evolved from mosques, were held in the highest estimation across the world. Among their graduates were Ibn Rushd (Averroes) and Ibn Bajja. In the university of Cordoba in the 9th century, four thousand students were enrolled in the department of theology alone, and the total number of students in attendance at the University was almost eleven thousand.

Many of the Muslim centres of learning still exist today, and are considered to be the oldest universities in the world. Among them are Al-Qayrawan and Al-Zaytuna in Tunisia, Al-Azhar in Egypt and Al-Qarawiyyin in Fez, Morocco.

The 'glory' of Al-Qarawiyyin, which was established in the 9th century, was its body of scholars, the *ulema*. Among the scholars who studied and taught there were Ibn Khaldun, Ibn Al-Khatib, Al-Bitruji, Ibn Harazim, Ibn Maymun, and Ibn Wazzan. Al-Qarawiyyin attracted great numbers of students from all over North Africa, Spain, and the Sahara. In general, they were housed by the successive Moroccan dynasties and the ordinary people of Fez.



Figure 6: Boys study the Quran at an Amsterdam mosque

5. Modern Sciences in Islamic Institutions:

The scholars of Al-Azhar, which is probably the most famous Islamic university today, included Ibn al-Haytham, who lived there for a long period; Al-Baghdadi, who taught medicine there in the late 12th century; and Ibn Khaldun, who taught there towards the end of the 14th century, after moving from Al-Qarawiyyin. On the eve of the British

occupation of Egypt in 1881, there were 7600 students and 230 professors in Al-Azhar. In the early days of Islam, the mosques taught one or more of the Islamic sciences, but after the mid-9th century, became increasingly devoted to legal subjects [27]. Scientific subjects were also taught, including astronomy, engineering, and medicine at Al-Azhar [28]. The latter was also taught at the mosque of Ibn Tulun in Egypt [29].

In Iraq, pharmacology, engineering, astronomy and other subjects were taught in the mosques of Baghdad, and students came from Syria, Persia and India to learn these sciences [30]. While at the Qarawiyyin Mosque, there were courses on grammar, rhetoric, logic, mathematics, and astronomy [31], and possibly history, geography and chemistry [32]. At Qayrawan and Zaytuna in Tunisia, grammar, mathematics, astronomy and medicine were taught alongside the Quran and Islamic jurisprudence [33]. In Qayrawan, Ziad delivered classes in medicine. Ibn Khaldun, Ishaq Ibn Imran and Ishaq Ibn Sulayman [34], whose works were subsequently translated by Constantine the African in the 11th century, were taught in Salerno, in the South of Italy, which became the first institute of higher education in Latin Europe.



Figure 7: The Zaytuna mosque in Tunisia was a renowned center of learning

6. The foundation of colleges

The mosques gradually took on more functions, in addition to learning.

Tracing this evolution, Makdisi states that in the 10th century there was a flourishing of a new type of college, combining the mosque with a khan or an inn to lodge law students from out of town. The great patron of this stage in the development of the college was Badr ibn Hasanawayh (d. 1014/1015), governor of several provinces under the Buyids, and to whose name the construction of 3,000 mosque-khan complexes was credited over the thirty-year period of his governorship [35]. The reason for the mosque-khan complex was that the student of law had to pursue his studies over a long period, usually four years for undergraduate studies alone, and an indeterminate period for graduate studies, often as many as twenty years, during which he assisted his master in teaching. The mosque itself could not be used for lodging, except under special circumstances; the khan thus became the lodging place of the staff and students and was found nearby. The madrassa, which will be considered at a further stage, was, according to Makdisi, the final stage in the development of the Muslim college, combining the teaching function of the masjid with the lodging function of the khan [36]. This follows a tradition long established by the Prophet Muhammad, whose mosque

was connected to a building which served as a school and as a hostel for poor students and those from abroad [37].

7. Student Welfare:

Assistance for students in the mosques was substantial. In Qarawiyyin, for instance, students were not only exempt from paying fees but were also given monetary allowances periodically [38]. Dodge states that the students lived in residential quadrangles, which contained two and three story buildings of varying sizes, each accommodating 60-150 students, who all received a minimal assistance for food and accommodation [39]. The number of students at Al-Azhar was always high, Al-Maqrizi mentioning 750 foreign students from lands as distant as Morocco and Persia residing in the mosque at one time [40], in addition to students from all over Egypt. Those students, who did not have homes in Cairo, were assigned to a residential unit, which was endowed to care for them. Generally, the units gave their residents free bread, which supplemented food given to them by their families, while better off students could afford to live in lodgings near the mosque. Every unit also included a library, a kitchen, a lavatory, and some space for furniture [41].

On his visit to Damascus, the traveler Ibn Jubayr reported the high number and varied facilities for foreign students and visitors at the Umayyad Mosque [42], prompting him to

declare that "anyone in the West who seeks success, let him come to this city to study, because assistance here is abundant. The main thing is that the student here is relieved of all worry about food and lodging, which is a great help." [43]

The rulers played a major part in the endowment of mosques for educational purposes. At the Qarawiyin Mosque, there were three separate libraries, the most prestigious of which was the Abu Inan Library [44], founded by the Merinid Sultan Al-Mutawakkil Abu Inan. An avid reader and collector, the Sultan deposited books on subjects such as included religion, science, intellect, and language in his new library, and also appointed a librarian to take charge of its affairs [45].

In Tunisia, when the Spaniards occupied Tunis between 1534 and 1574, they ransacked its mosques and libraries, and removed many of the precious books and manuscripts [46]. The Ottoman Sultan subsequently expelled the Spaniards, and restored and expanded the Zaytuna mosque, its libraries and madrassa, and made it again a centre of high Islamic culture [47].

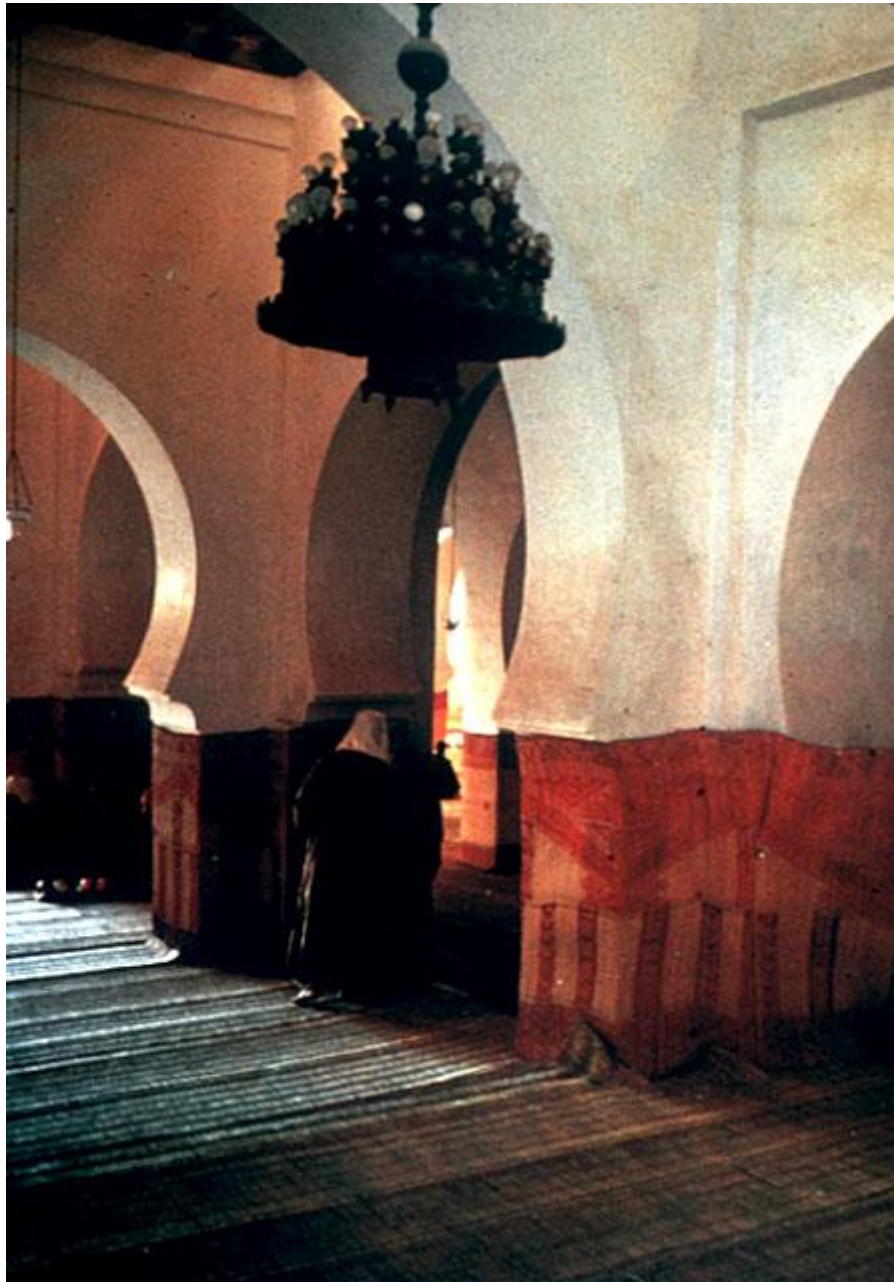


Figure 8: The Qarawiyyin mosque in Fez, Morocco, interior view, prayer hall. The Masjid al-Qarawiyyin was built in 859-60 and evolved as an university and a major educational center.

In Cairo, in 1365, the Mameluke prince Yalbagha Al-Umari ordered that each student at the Ibn Tulun mosque be given forty dirhams (the basic monetary unit of that time) and a certain quantity of wheat every month [48]. The Mamelukes also paid the salaries and stipends of large numbers of teachers and students [49]. This trend was particularly encouraged by Sultan Husam Al-Din Lajin, who restored the Ibn Tulun mosque in the Qatayi district of Cairo, paying salaries to professors and stipends to students, and asking his physician Sharaf al-Din Muhammad ibn al-Hawafir to deliver lectures on medicine there [50].

The following tale will enlighten us greatly on education and life in general, in the golden age of Islam [51]. When Ibn Tulun ruled Egypt, some students attended the class of a professor who dictated daily such a small portion of tradition that their money ran out before the class was finished, and they had to sell everything they had to buy food. After starving for three days, they resorted to begging, although none of them wanted to face such disgrace. So they cast a lot, and the one who lost went into a corner of the mosque where they lived and asked God to release him from his plight. Just then, a messenger came from Ibn Tulun with money, for he had been warned in a dream to help them; there was also a message that he would visit them in person the next day. To avoid this honor, which might have been seen by others as a desire for personal glory, the students fled from Cairo that night. Ibn Tulun bought the whole of

that ward and endowed the mosque with it for the benefit of students and strangers residing in it.

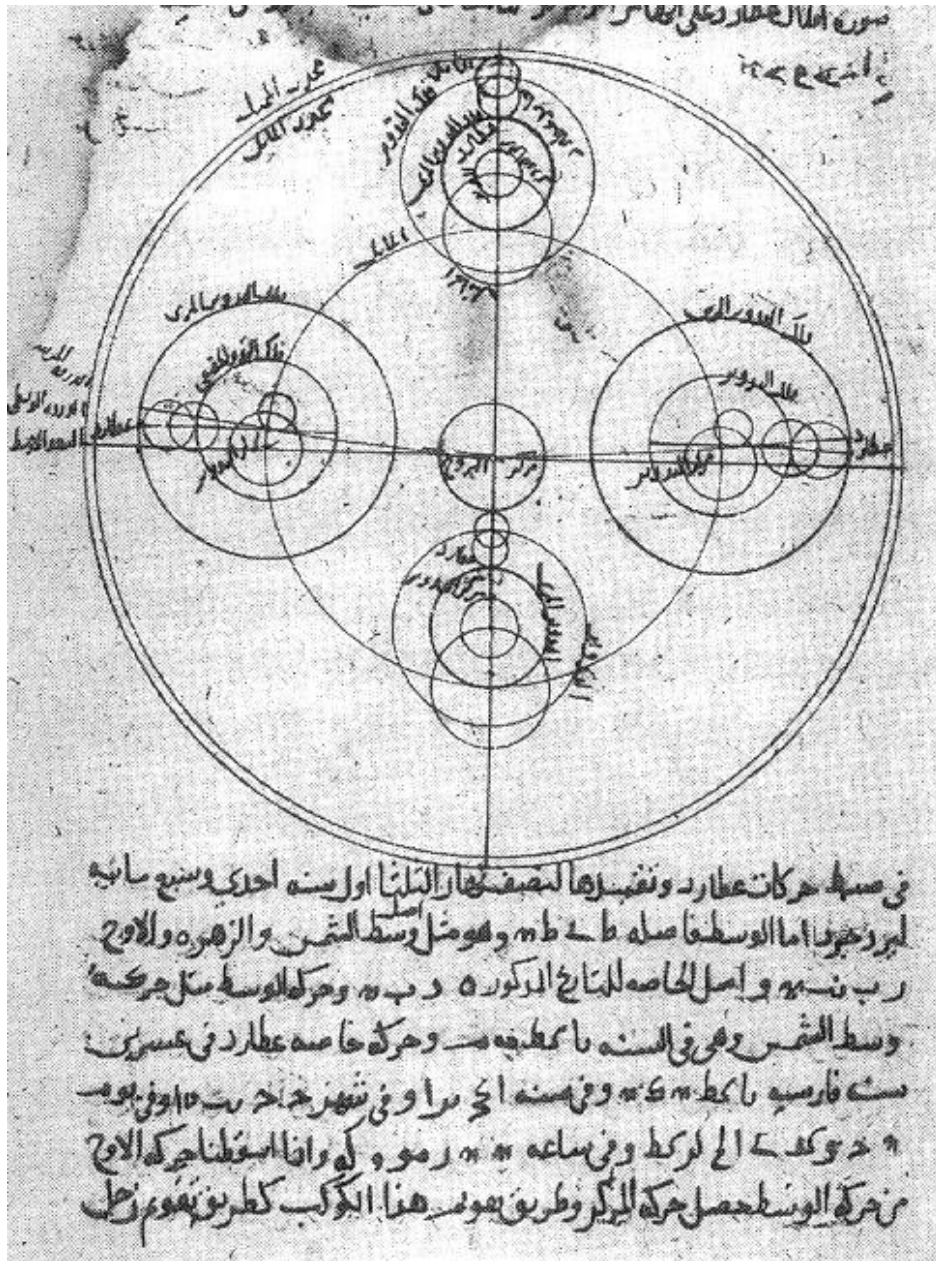


Figure 9: Abu 'l-Hasan Ali Ibn al-Shatir (1304-1375) was a gifted Muslim astronomer, mathematician and engineer who worked as *muwaqqit* (religious timekeeper) at the Umayyad Mosque in Damascus. His model for the appearances of Mercury, showing the multiplication of epicycles using the Tusi-couple, eliminated the Ptolemaic eccentrics and equant.

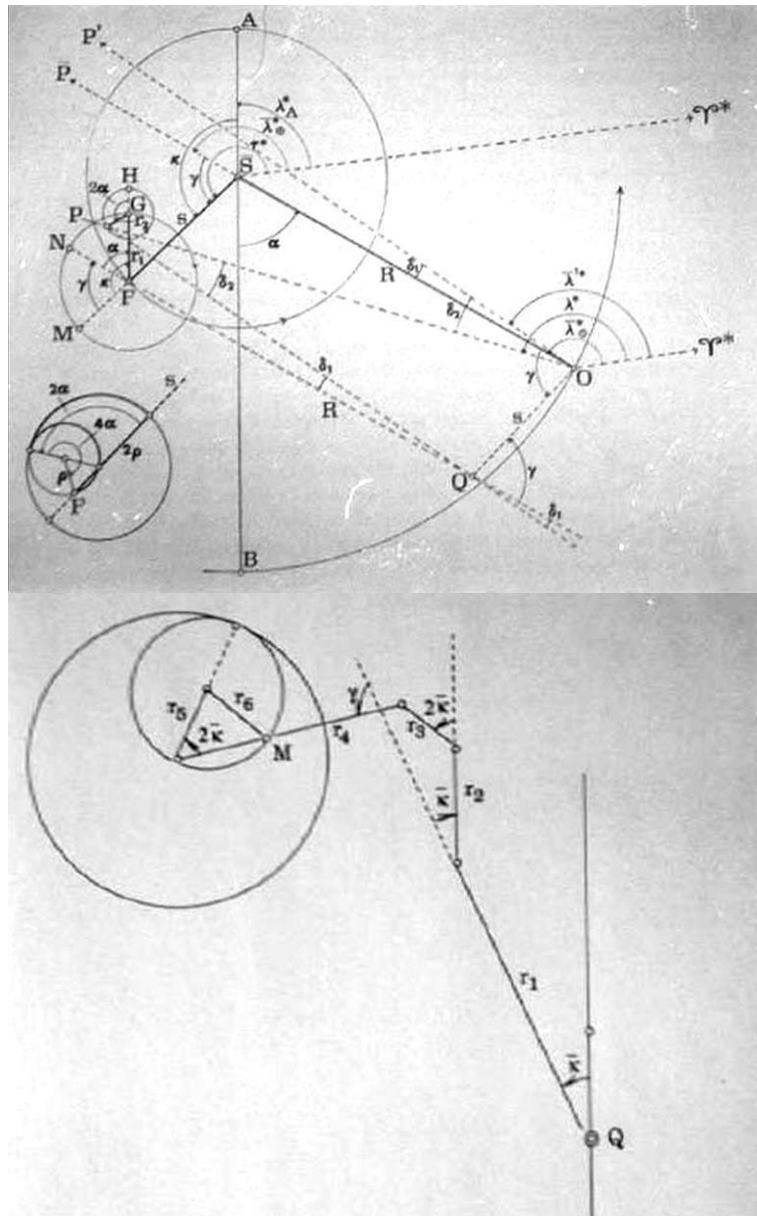


Figure 10: Two diagrams showing the remarkable similarities of Ibn al-Shatir and Copernicus models for the motion of Mercury . See George Saliba, 'Whose Science is Arabic Science in Renaissance Europe?'

8. Spread of the Islamic education model to Europe

The Muslim system of education influenced Europe and later the rest of the world in many respects, such as its universality, and its methods of teaching and granting diplomas. Georges Makdisi illustrates this influence well, showing that aspects of university education such as the doctoral thesis and its defense, the peer review of scholarly work based on the consensus of peers, and -most importantly - the concept of academic freedom for professors and students, were all acquired by Europe from the Muslim World. The open scholarly discussions in the mosques were surely the main source of these influences in times when scientific intolerance ruled elsewhere, and free scholarly thought was often punished with burning at the stake. Academic influence also came in the form of the many books written by Islamic scholars which became the core texts of education in the first European universities (Montpellier, Bologna, Paris, Oxford etc.), which all were founded between the twelfth and thirteenth centuries. There were many other ways in which the Muslims influenced education in Europe, which are too long and too detailed to go into here. Refer to the excellent works on this by Makdisi and Ribera [52].

Finally, to answer those who blame the decline of Muslim civilization on Islam rather than on the occupation and devastation of its centres of learning, such as Cordoba,

Baghdad, and Seville, we conclude that from its earliest days, Islam went hand in hand with scholarship and knowledge. As well as the verses of the Quran and the sayings of the Prophet which urged people to learn and seek knowledge, the mosque, the concrete symbol of Islam, was the most important centre of learning in the Muslim world. Indeed, in most Muslim countries, the word *Jami'* means at once both mosque and school. In Arabic, the word for university, *Jami'a*, is derived from *Jami'* (mosque). No similar derivation exists in any other language or culture; and there is no better illustration of the association between Islam and education than this.

Notes

[1] Wan Mohd Nor Wan Daud: *The Concept of Knowledge in Islam*; Mansell: London and New York; 1989, p.32.

[2] Ibid.

[3] E. H. Wilds: *The Foundation of modern Education*, Rinehart & Co., 1959, p. 216.

[4] S. P. Scott: *History of the Moorish Empire in Europe*, J.B. Lippincott Company, Philadelphia and London, 1904, vol iii, pp. 467-8.

[5] Ibid.

[6] F. B. Artz: *The mind, The Mind of the Middle Ages*; Third edition revised; The University of Chicago Press, 1980, p.151.

[7] J. Pedersen: *The Arabic Book*, Tr. Geoffrey French, Princeton University Press; Princeton, New Jersey, 1984, p. 37.

[8] M. Nakosteen: *History of Islamic origins of Western Education, 800-1350*; University of Colorado Press, Boulder, Colorado, 1964, p.48.

[9] In Western universities, these days, a foreign student has to pay considerable fees to receive training; and some branches of teaching (social sciences, and history in particular) are forbidden to foreigners from the world, and especially those holding 'wrong' views.

[10] A.L. Tibawi: *Islamic Education*, Luzac and Company Ltd, London, 1972, p. 24.

[11] S. P. Scott, *History*, op. cit., p.467.

[12] J. Waardenburg: "Some Institutional Aspects of Muslim Higher Learning", *NVMEN*, 12/2 (April 1965): 96-138; p. 98.

[13] F.B. Artz: *The Mind*, op. cit., p. 150.

- [14] *Ibid.*
- [15] *Ibid*, pp. 150-1.
- [16] J. Waardenburg: "Some institutional", *op. cit.*, p. 101.
- [17] *Encyclopaedia of Islam, New Edition*, vol. 3, Leiden, Brill, 1971, p. 95.
- [18] M. Nakosteen: *History*, *op. cit.*, p. 45.
- [19] M. Nakosteen, *History*, *op. cit.*, p 45.
- [20] George Makdisi: *The Rise of humanism*, *op. cit.*, p. 210.
- [21] *Ibid*, p. 211.
- [22] George Makdisi: *The Rise of Humanism in Classical Islam and the Christian West*; Edinburgh University Press, 1990, pp. 210-1.
- [23] Ibn Battutah in K.A. Totah: *The Contribution of the Arabs to Education*; Bureau of Publications, New York: Columbia University, 1926, p. 45.
- [24] Al-Maqrizi, Ahmad Ibn Ali: *Al-Mawaiz wa Alitibar fi dhikr Al-Khitat wa-Al-athar*. Edited by Ahmed Ali Al-Mulaiji, 3 vols. Beirut: Dar al Urfan, 1959, vol 3, p. 203.
- [25] A.Metz: *Die Renaissance des Islams*; p. 170; in K.Totah: *The Contribution*, *op. cit.*, p. 43.
- [26] In A.S. Tritton: *Materias*, *op. cit.*, p. 100.
- [27] George Makdisi: "Islamic Schools", *Dictionary of the Middle Ages*, New York: Charles Scribners and Sons, 1988, vol. 11, p. 65.
- [28] M. Alwaye: "Al-Azhar... in thousand years", *Majallatu'l Azhar: Al-Azhar Magazine, English Section* vol. 48 (July 1976/1-6); in M. Sibai, *Mosque Libraries. An Historical Study*; Mansell Publishing Ltd; London and New York; 1987, p. 30.
- [29] Pedersen, Johannes: "Some aspects of the history of the *madrassa*", *Islamic Culture* 3 (October 1929), pp. 525-37, p. 527.

[30] Al-Khuli: *Dawr al-masajid*, op. cit., p. 20, in M. Sibai, *Mosque Libraries*, op. cit. p. 30.

[31] R. Le Tourneau: *Fès in the age of the Merinids*, transl. from French by B. A. Clement, University of Oklahoma Press, 1961, p. 122.

[32] Ibid.

[33] H. Djait et al.: *Histoire de la Tunisie. Le Moyen Age*; Société Tunisienne de Diffusion, Tunis; p. 378.

[34] Al-Bakri, *Massalik*, 24; Ibn Abi Usaybi'a, *'Uyun al-anba*, ed. and tr A. Nourredine and H. Jahier, Algiers 1958, 2.9, in *Encyclopedia of Islam*, vol. IV, pp. 29-30.

[35] G. Makdisi: "Islamic Schools", op. cit., p. 65.

[36] Ibid.

[37] W. M. N. Wan Daud: *The Concept of Knowledge*, op. cit., p. 36.

[38] J. Waardenburg: "Some institutional", op. cit., p. 109.

[39] Bayard Dodge, *Muslim Education*, op. cit., p 27.

[40] *Encyclopedia of Islam*, vol. I, p. 816.

[41] Bayard Dodge: *Muslim Education*, op. cit., pp. 26-27 in particular.

[42] Ibn Jubair in K. Totah: *The Contribution of the Arabs*, op. cit., p. 45.

[43] Ibid.

[44] M. Sibai: *Mosque Libraries, an historical study*, op. cit., p. 55.

[45] Lévi Provencal, Evariste, Comp.: *Nukhab Tarikhiya Jami'a li Akhbar al-Maghrib al-Aqsa*, Paris: La Rose, 1948, pp. 67-68.

[46] Mary J. Deeb: "Al-Zaytuna"; in *The Oxford Encyclopaedia of the Modern Islamic World*; edt: J. L. Esposito; Oxford University Press, 1995, vol. 4, p. 374.

[47] *Ibid.*

[48] Al-Maqrizi, Ahmad Ibn Ali: *Al-mawaiz wa al-i'tibar fi dhikr al-khitat wa-'l-athar*; edited by Ahmed Ali al-Mulaiji, 3 vols. Beirut: Dar al-Urfan, 1959, vol. 3, pp. 222-3.

[49] J. Berkey: *The Transmission of Knowledge in Medieval Cairo*, Princeton University Press, 1992, pp. 52-4.

[50] *Ibid*; p. 52.

[51] A.S. Tritton: *Materials*, *op. cit.*, p. 78.

[52] J. Ribera: *Dissertaciones y opusculos*, 2 vols, Madrid, 1928.

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<http://www.muslimheritage.com/article/education-islam-role-mosque#ftn3>

Article 2: The Mosque as a Place of Education

Dr. Khalid Alavi

Director, Dawah Academy Pakistan

Retrieved on 14-Feb-15 from:

<http://www.masjed.ir/en/article/2301/The-Mosque-as-a-Place-of-Education>

Introduction:

The mosque has continuously played an active role in the guidance of the Muslim community, teaching both the young and older generations as well as producing a venue for Muslims to meet one another on religious occasions. But the mosque has much more potential than this, and we need to utilize it fully so that many more areas of the lives of Muslims may benefit from it. The mosque has an important place in Muslims' lives. It is not only a symbol of their identity but also a refuge to protect them from evil. The Muslim community has always been attached to the mosque throughout history in some way or another. Wherever Muslims go, they search for a mosque to offer their prayers; if they fail to find one in the area where they live, they make an effort to build such an institution. This is an in-born tendency of the faithful, which finds expression whenever there is an opportunity.

Mosque's Significance as an Institution

Throughout Muslim history, the mosque has played a central role in the cultural and social life of Muslims as an institution. Although its role has undergone changes from

the position it held during the Prophet's time, it still has a great impact on the life of Muslims, even today. The mosque, in certain respects, is different from the places of worship of other communities due, mainly, to its influence on each and every aspect of the Muslim society.

The Mosque was a center of almost all activities of the Muslims in the past. It used to be a place of worship, a center of education, a judicial court, and a government center for making political and administrative decisions. It assumed all these responsibilities for two reasons:

First, because the Prophet himself (peace and blessings be upon him) gave it a pivotal role in his life. This naturally led to his Companions and followers giving it the same recognition. It may be mentioned here that Muslims are commanded to follow the Prophet in every sphere of their lives because he is to them an ideal example of religious and spiritual practice.

Second, the mosque gained a special place due to a distinctive character of the Islamic faith, that is, Islam requires that its followers shape their lives on the principle

of obedience to Allah. Furthermore, since worship in Islam is not an isolated act rather an integral part of one's whole life, the entire life of a Muslim must be based on a moral foundation and an ethical and moral standard that must be evident in every aspect of the daily existence of both the community and the individual.

It was, therefore, natural for the mosque as a symbol of morality and piety to become the center of all activities, coloring the social and material life of the community. The decline of that consciousness led eventually to the loss by Islam of its initial power; the power that enabled it to spread Islam from southern Spain to the subcontinent of India in the first century of the Islamic calendar (the 6th century of the Gregorian calendar).

Mosque as Educational Center

One of the most important roles of the mosque is that it serves as a center for educational activities. In fact, it was an educational institution from the beginning. All the Prophets were, in reality, teachers and educators, their foremost duty being to teach people the art of living a balanced, spiritual

life; starting from performing ablution to deeper devotional and meditational practices.

In the early centuries of Islam, the mosque was an educational center where all forms of educational activities took place. The Qur'an was taught there and Qur'anic verses explained by the Prophet. The Companions used to memorize and record the sayings of the Prophet within the mosque. In one of the corners of the Prophet's mosque, there was a raised platform (In Arabic: suffah) that served as a central place of student activity for those interested to know about faith, worship, and other matters. It was mostly an informal method of teaching, but later on it was organized into a systemized method.

`Umar ibn Al Khattab (may Allah be pleased with him) organized educational activities in the mosque as a state duty. A Muslim historian recorded the mosques as being full of students when `Umar sent teachers throughout the Muslim state in AH 17.

The third and fourth centuries of the Islamic calendar (the 8th and 9th centuries of the Gregorian calendar. presented a

picture of glorious academic activities within and around mosques. Mosques then served as educational institutions for a long time; right up to the time when Islamic schools were established separately. However, mosques still retained their central importance as institutions for education. Grand mosques in Damascus, Baghdad, Cairo, and Nishapur, remained famous as centers of learning. Their success in spreading knowledge is evident from the following:

A man came to Abu Ad-Dardaa', a Companion of the Prophet in the Mosque of Damascus and said, "Oh Abu Ad-Dardaa', I have come to you from the town of the Messenger for [learning] a hadith [from you] As I heard that you relate from Allah's Messenger. I have come for no other purpose." Abu- Ad-Dardaa' replied that he had heard Allah's Messenger (peace and blessings be upon him) as saying:

"If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise; the angels will lower their wings from pleasure with one who seeks knowledge; and the inhabitants of the heavens and

earth, and the fish in the depth of water will ask forgiveness for him.

The superiority of the learned man over the devout man is like that of a full moon in the night over the rest of the stars. The learned are the heirs of Prophets. The Prophet left neither dinar nor dirham; they left knowledge only. Therefore, the person who receives knowledge receives a great trust." (Abu Dawud)

This hadith indicates that the Companion of the Prophet who transmitted it was sitting in the mosque and people were receiving knowledge from him when it was recorded. Hence, the mosque was an educational center.

With the development of schools of jurisprudence and theology, teachers of each school would select a corner of the mosque to lecture students. All types of subjects were taught in the mosque and all academic interests were served; even circles of poetry recital were organized there. The Muslim educational system was separated from the mosque only when the colonial powers introduced their system of education to the Muslim world.

Article 3: The Mosque - More than a Place of Prayer

A brief look at the history of mosques and their function in the history and spread of Islam.

By Aisha Stacey (Courtesy: IslamReligion.com)

Retrieved on February 14, 2015 from:

<http://www.islamreligion.com/articles/10616/viewall/>

Part 1:

The mosque or the building that Muslims refer to as the masjid is a familiar sight in most parts of the world. No matter what country or era, the mosque is built in it is always renowned for its unique architecture and noble ambiance. In addition due to the sweeping nature of globalization most people know that the mosque is a house of worship; the place where the Muslim faithful offer prayer. But the mosque is much more than that. From the beginning it always fulfilled many needs and God willing it will continue to do so until the end of time as we know it.

An orientalist, and strong evangelical Christian, Scottish colonial administrator Sir William Muir (1819 1905CE) was for many years the West's leading scholar of Islam despite the fact that he was negative and critical of Islam. However in his book, published in 1852, *The Life of Mahomet*, he described the role of the mosque in Muslim society quite brilliantly. From the description, even from a man such as this, we are able to see that the mosque was always meant to be more than a place of prayer.

"Though crude in material, and insignificant in dimensions, the Mosque of Muhammad is glorious in the history of Islam. Here, the Prophet and his Companions spent most of their time; here, the daily service, with its oft-recurring prayers was first publicly established; and here, the great congregation assembled every Friday, listening with reverence and awe to messages from Heaven. Here, the Prophet planned his victories; here he received embassies from vanquished and contrite tribes; and from hence issued edicts... "[1]

In 622 CE, immediately after the migration from Mecca to Medina, the Muslims built the 'Prophet's Mosque', and the Prophet himself participated in its construction. From that moment the mosque became a focal point of any Islamic city. It became a place of worship, a meeting place, an educational institute, a place of social activities and a place of rest. The mosque became the centre of ritual, social, political and cultural life. There is however one function the mosque does not fulfil - it is forbidden to engage in business or trading transactions within the mosque confines.

Although business could not be conducted in the mosque, towns and villages complete with markets and merchants would often be built around the mosque. This was due to the mosque being the centre of daily life. Prayers were conducted five times a day and the local people would hear the latest news both through the sermons and groups that gathered in and outside the mosque.

Throughout the history of Islam the mosque has played a major role in the spread of Islam and the education of the Muslims. Wherever Islam took hold, mosques were established and basic education began. Mosques taught the people (men, women, boys and girls) not only to recite the Quran and understand Islamic rulings but to read, write and form opinions and debate. Education via the mosques follows the tradition established by Prophet Muhammad. The Prophet's Mosque was a school and a hostel for the poor and wayfarers.

"In scarcely any other culture has the literary life played such a role as in Islam. Learning (ilm), by which is meant the whole world of the intellect, engaged the interest of Muslims more than anything... The life that evolved in the

mosques spread outward to put its mark upon influential circles everywhere." [2]

In 859CE a university was established in the Qarawiyyin Mosque in the city of Fes Morocco. It is considered by many to be the oldest university in the world. There were three separate libraries containing books on subjects such as religion, science, intellect, and languages. The mosque conducted classes in various subjects including grammar, rhetoric, logic, mathematics, and astronomy and quite possibly history, geography and chemistry. [3]

Not only were mosques the perfect location for education, they also housed the Islamic court system. Judges and jurists would meet the daily legal needs of the community as well as delivered legal opinions, and conducted research. Due to very little bureaucracy, the court system was efficient and for the most part plaintiffs and defendants represented themselves. Legal interpretation was left up to the judge who would strive to make decisions based on the Quran and the authentic Sunnah. Once again Morocco's al-Qarawiyyin Mosque is a perfect example of a mosque being the centre of life and learning, so too is Egypt's Al-Azhar Mosque that

continues to this day to exert an influence over the daily life of Egyptians.

In many places throughout the rapidly expanding Muslim world the mosque became the source of water. Islam requires believers to perform ritual washing before prayer thus the mosque courtyard has traditionally contained water fountains. The decorative effect of water became central to Islamic architecture thus intricate and decorative pools and fountains can be found across the Islamic world and Andalusia. The Sultan Ahmed mosque in Istanbul Turkey and the Mosque of Cordoba in Spain contain splendid examples of the decorative effect of water. Wells and fountains in mosques cleanse the body and cool the air and in times past supplied water to the local community.

The mosque is the cornerstone of the Muslim community. They were rarely used as places solely for prayer but served as community centres. People went to the mosque for education both religious and secular, to settle disputes and visit the library. They went to the mosque to pray, and to rest in secure and quiet gardens and buildings. Mosques were places of rest for the poor and destitute. Mosques

traditionally distributed food and clothing to the needy. They taught countless generations how to read and memorise the Quran and other Islamic sciences. The mosque was the meeting place and the source of news in times of trouble and strife. In short the mosque was the centre of the Muslim society.

Do mosques still perform these functions? What is the role of the mosque in the 21st century? We will answer these questions and more in part 2.

Footnotes:

[1] *The life of Mahomet from original sources 2nd abridged one-volume ed.* 1878, 624 pp. London: Smith, Elder, & Co. P177

[2] J Pedersen: *The Arabic Book*, Tr. Geoffrey French, Princeton University Press; Princeton, New Jersey, 1984.

[3] <http://www.muslimheritage.com/article/education-islam-role-mosque>

Part 2:

The Mosque (part 2 of 2): The Role of the Mosque in the 21st Century

Mosques need to face the challenges of the 21st century by embracing the original role of the mosque in the Muslim community.

By Aisha Stacey (Courtesy: IslamReligion.com)

As we learned in Part 1, from the beginning of Islamic history the mosque was the cornerstone of the Muslim community. It was not established simply as a house of prayer. It is easy to arrive at this conclusion because God gave the nation of Muhammad PBUH a unique gift. The majority of the globe, with very few exceptions, is a place of prayer. Buildings, specific monuments and mosques, are not required to fulfill this need. The Prophet Muhammad PBUH, may the mercy and blessings of God be upon him, said:

"The (whole) earth has been made a mosque (or a place of prayer) and a means of purification for me, so wherever a

man of my Ummah[1] may be when the time for prayer comes, let him pray."[2]

Therefore one would assume that the mosque is more than just a sheltered area to pray in. It is of course, and we must not overlook this, a place where Muslims, irrespective of their race or ethnicity, gather together 5 times per day. This conveys a subtle message about the importance of staying together, united as one nation of Muslims. Unity is particularly important in the 21st century because more than ever before the Muslim nation is disunited and spread throughout the globe.

But time and circumstance both have the habit of making small changes and small changes happened to the role of the mosque as history swept forward. As communities in Muslim nations became bigger, more than one well was required, more than one school, more than one marketplace and more than one mosque. In fact mosques were seemingly built on every corner but many of them became little more than places of prayer. The larger mosques continued to fulfil their various functions so in Muslim countries the mosque will often serve the same purpose for

which it was established nearly 1500 years ago. Things are different in the West however, while Muslims might have their own shopping areas, restaurants and schools these are not the places that traditionally give and maintain a Muslim sense of identity. That place is the local mosque.

It is in the mosque that a Muslim keeps his spirituality alive, strengthens the bond with his Creator, meets and communicates with his fellow Muslims and renews his sense of belonging. Sadly many mosques currently serve as places of worship, for breaking the fast during Ramadan, and little else. However if mosques throughout the world reverted to their traditional purpose and place in Muslim society they could bring about great social change and influence non-Muslims to rethink the predominating views of Islam prevalent today. To be the heart of a vibrant Muslim society mosques need to face the challenges brought about by the globalisation and growth of the 21st century.

First and foremost is the challenge of offering a welcoming atmosphere. To perform a useful function in the Muslim society mosques of the 21st century need to throw the front door open to all sections of society, just as the first mosque

did. Women, mothers with young children, the elderly, the youth, the poor and disenfranchised and non-Muslims interested in Islam should find the mosque a welcoming place. The mosque and its surrounds typically referred to in the West as the Islamic centre could house such facilities as a cafeteria, a sports facility most particularly for the youth, a library with computers and internet, classrooms, halal food store, and a child minding centre so that men and women can enjoy the educational and sports facilities without worrying about their children. The mosque could distribute aid to the poor and the needy. The modern mosque should be the focal point of a Muslim's life. It should be a welcoming place for all Muslims, and all those interested in finding out about Muslims and Islam.

Throughout the Muslim world many mosques have become tourist attractions. They are known for their beautiful and often ground breaking architecture but sadly those most frequently visited by tourists are no longer houses of prayer. The innumerable small mosques located in every neighbourhood in many Asian and Middle Eastern countries are uninviting to non-Muslims, tourists and women alike. In

larger cities cultural and Islamic centres have been built specifically targeting the needs of non-Muslims. The needs of Muslims are often met by Zakat foundations and other charity organisations. Gone are the days when small mosque communities looked after each other. This is true throughout the western world too. We have all seen the signs that relegate women to back entrances and many non-Muslims have kept walking when confronted by groups of men standing outside mosque entrances.

In their research for the documentary film Unmosqued the film makers found some unsettling statistics about the mosques in America. Mosques they found are under-financed and understaffed. While mosque attendance is higher than other American religious congregations, mosque budgets are less than half the budget of other congregations. Only 44% of all Imams are full-time and paid. Half of all mosques have no full-time staff. Program staff such as youth directors or outreach directors account for only 5% of all full-time staff. Only 3% of mosques consider "New Muslim" classes a top priority.

It appears then that the challenges for the mosque in the 21st century, in both the Muslim and western spheres is to make the mosque a more inclusive space. In the time of Prophet Muhammad PBUH it was not unusual for the homeless to sleep in the mosque whilst matters of state were discussed in an area close by. Sadly nowadays some mosques are locked up between prayer times.

A great example of a 21st century mosque blending tradition with modernity is the Sheikh Zayed Grand Mosque Centre opened in 2008 in the United Arab Emirates. It is managed according to the most modern standards and its collections and features include a state of the art library equipped with modern facilities for the development of research and knowledge. Cultural and social events are organized and these include seminars, lectures, exhibitions, courses for teaching the Quran, Islamic architecture, Arabic calligraphy and Arabic syntax, as well as competitions on Quran recitation and the call to prayer. The mosque, in the traditional spirit, reflects an informed understanding of religions based on respect, stemming from the belief that

Islam is a religion of tolerance and love. The Mosque is a welcoming, humanitarian space open to all visitors.

Footnotes:

[1] The Arabic word Ummah can be translated to nation.

[2] Saheeh Al-Bukhari

Article 4: Mosque and its role in the Islamic civilization

Dr. Ragheb Elsergany

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<http://islamstory.com/en/node/27501>

Importance of mosque and its role in education

The history of education in the Muslim community is closely linked to the mosque, as it is the main center for spreading the Islamic culture and one of the most important places of education.

The Prophet (peace be upon him) took the Medina mosque as a place of study, where he met with his companions to tell them the revealed Qur'anic verses and teach them the rulings of Islam in word and deed. The mosque continued to play its role in the era of Orthodox Caliphs, during the reign of the Umayyads and the Abbasids, and afterwards, where scholars taught hadiths and interpreted the verses of the Qur'an. Hadith scholars taught the hadiths of the Messenger of Allah (peace be upon him). Imam Malik ibn Anas (may Allah be pleased with him) was one of those scholars. The mosque of Damascus was an important cultural center, where learning sessions were held. [1] "The mosque had several corners where students sat to write and study. Al-Khatib Al-Baghdadi[2] had a large session in the mosque where he gave lessons, and people attended his sessions every day." [3]

Learning sessions

The Prophet's companions had learning sessions at the the Prophet's mosque. Makhul quoted a man as saying: "We attended the session of Umar ibn Al-Khattab (may Allah be pleased with him) at the Medina mosque to study the virtues of the Qur'an, and we discussed the interpretation of 'In the name of Allah, the most compassionate, the most merciful'." [4]

Abu Hurayrah (may Allah be pleased with him) also had a learning session at the Prophet's mosque where he taught hadiths. The session reflected how Abu Hurayrah memorized the Prophet's hadiths and how he had sincere feelings towards the Prophet (peace be upon him). A man said to Mu'awiyah (may Allah be pleased with him): "As I passed through Medina, I found Abu Hurayrah giving a lesson in the mosque. He said: my friend Abu Al-Qasim (peace be upon him) told me. Then, he shed tears. Then he said: my friend the Prophet of Allah Abu Al-Qasim (peace be upon him) told me. Then he wept and left!" [5]

Abu-Ishaq Al Subay'i described the organization of the learning session of companion Al-Bara ibn Azib saying: "We

were sitting behind each other in Al-Bara's session." [6] This implies that the session was large. Companion Jabir ibn Abdullah Al-Ansari's session at the Prophet's mosque was also famous at the time. [7]

Mu'az ibn Jabal (may Allah be pleased with him) had a famous session at the Damascus mosque. Abu Idris Al-Khawlani described it saying: "As I entered the mosque of Damascus, I found a young man with shiny teeth and long silence, and people surrounded him. If they differ over something, they refer it to him and approve his opinion. When I asked about him, I was told that he was Mu'az ibn Jabal." [8]

Therefore, learning sessions at mosques look like the higher education system at present. All sects of the Islamic community were keen to learn. Even junior scholars and the elite were keen to attend these sessions. Ibn Kathir said that Ali ibn Al-Husayn "used to overstep people in the mosque until he reaches the session of Zayd ibn Aslam. Nafi ibn Jubayr ibn Mut'am said to him: May Allah forgive you! You are the master of the people and Quraysh. You overstep people until you sit with this black slave?! Ali ibn Al-

Husayn said to him: a man attends learning sessions to benefit, and knowledge is sought wherever it is.” [9]

Most famous learning sessions

There were many famous learning sessions in the history of Islam. The most famous session in the Holy Mosque was held by the learned man of the nation Abdullah ibn Abbas (may Allah be pleased with him). When he died, the session was held by Ata ibn Abu Rabah[10].

There was no interest in the age of a teacher in these sessions. Rather, the interest was in his understanding, knowledge and piety, whether he is old or young. Historian Al-Faswi (died in 280AH) quoted a man who frequented learning sessions in mosques as saying: “No sessions on jurisprudence was held in this mosque but for that of Moslim ibn Yasar. He said: There were elder people in the session, but it was attributed to him.” [11]

Sometimes, teachers in the learning sessions summoned people of sufficient experience and deep knowledge. Ibn Asakir[12] stated that a man saw Abu Idris A'izullah ibn Abdallah Al-Khawlani[13] in the era of Abdul-Malik ibn

Marwan, where sessions were held in the mosque of Damascus to study the Qur'an. The man saw Abu Idris sitting next to a pillar, and when a session discussed a Qur'anic verse that includes prostration they asked him to read it. They listened to him and prostrated if he prostrated. Perhaps he prostrated twelve times. As they finished reading, Abu Idris left." [14]

No wonder in this story, as Abu Idris Al-Khawlani was the master of reciting Qur'an in Damascus. So, teachers in the mosque of Damascus felt embarrassed to read a Qur'anic verse that includes prostration while Abu Idris was around. Rather, they asked him to participate in their sessions out of tribute to him, and out of respect for his knowledge, and to benefit from him.

As some of these sessions were famous, students from all parts of the Muslim world used to attend them. The session of Qur'an reader Nafi ibn Abdul-Rahman[15] in the Prophet's mosque was of the most famous sessions at that time on reading and learning the Qur'an. So, students came from every place to attend his session. Imam Warsh Al-Misri[16] talked about his experience in the Imam Nafi's

session in the Prophet's mosque. He said: "I left Egypt to learn recitation of Qur'an under Nafi. As I arrived in Medina, I went to Nafi's session at the Prophet's mosque. I found many people learning recitation of Qur'an under him, but he allowed only thirty people to read. So, I sat at the end of the lines. I asked a man: Who is the dearest for Nafi? He said: the chieftain of Ja'faris. I asked him how to reach him. The man said: I will come with you to show you the way. As we arrived at his house, an old man went out and I said to him: I came from Egypt to learn recitation of Qur'an under Nafi, but I could not reach him, and I was told that you are close to him and I want you to be a mediator to reach him. The man welcomed and came with me to Nafi, who had two titles, Abu-Ruwaym and Abu-Abdullah. He was familiar with both titles. The Ja'fari man said to him: this man came from Egypt not for trade or pilgrimage, but to learn recitation of Qur'an under you. Nafi said: you see what the children of Al-Muhajirin and Al-Ansar do with me? His friend said: you can maneuver. Nafi said to me: can you stay the night at the mosque. I said yes, and I did. At dawn, Nafi came to me and said: what did the stranger do? I said: I'm here, may Allah have mercy upon you. He said: you can

read now. I had a nice voice. As I started reading, my voice echoed in the mosque. I read thirty verses. Then he asked me to stop, then I stopped. A young man attending the session stood up and said: O teacher, we are here too, and this is a stranger, who came to read, and you allowed him to read a part of Qur'an, but he read two parts. Nafi said: Yes, and more. Then, I read another part. Another young man stood up and said like what his friend said. Then, I read a third part. I read another fifty verses. I continued reading until I finished the whole Qur'an before I left Medina." [17]

This tale by diligent student Imam Warsh gives us a clear picture of the learning sessions in the second Hijri century in terms of hard working and sustaining the burdens of travel from Egypt to Medina to learn recitation of Qur'an from the imam of Medina Imam Nafi. It also reflects a true image of the relationship between teacher and students in terms of respect and appreciation. It shows that the session of Imam Nafi started after dawn prayer.

There were many learning sessions, each of which was specialized in a branch of science. Some of these sessions were attended by a great number of students. So, these

sessions attracted the attention of those who passed through them. This is what happened to Imam Abu Hanifa (may Allah have mercy on him) as he said: "I was born in 80 AH, and I performed Hajj with my father in 96 AH when I was sixteen years old. As I entered the Holy Mosque in Mecca I saw a great session. I asked my father: whose this session? He said: it is the session of Abdullah ibn Juz' Al-Zubaydi, the companion of the Prophet (peace be upon him). As I came closer to the session, I heard him saying: 'I heard the Messenger of Allah (peace be upon him) saying: "One who develops understanding of religion, Allah protects him from depression and provides sustenance for him from places he cannot imagine of." [18]

There were more than forty sessions in the mosque of Baghdad, all of which were reduced to the session of Imam Al-Shafi'i for his abundant knowledge. This story is narrated by famous linguist Al-Zajjaj[19], as he says: "When Al-Shafi'i came to Baghdad, there were more than forty or fifty sessions in the mosque. When he entered Baghdad, he attended every session and said to people: Allah says, and the Prophet says. But they said: Our companions say.

Therefore, none of the sessions continued in the mosque but for his session." [20]

The case was similar in Egypt, where Imam Al-Shafi'i met with students in Amr ibn Al-As mosque. Moreover, some mosques were known for teaching different types of sciences, and some specialized teachers taught there, while others were appointed by the rulers.

People had the right to object to the learning sessions that do not comply with the conditions of society and its misfortunes and events, as priority was given to raising people's awareness and what is useful for them. Ahmad ibn Sa'id Al-Umawi said: "I had a session in the Holy Mosque in Mecca, which was attended by people interested in literature. One day we were discussing something in grammar and our voices were loud. This was during the tenure of Al-Muhtadi (died in 256 AH). A madman (he may meant: a simple man) stood up, looked at us and said:

Are you not ashamed, O people of ignorance

You are preoccupied with this, while people have the greatest concern

Your ruler has died

And Islam has become divided

While you are intent on poetry and grammar

Raising your voices loudly

The madman left and we dispersed, but we were shocked by what he said." [21]

The reason for that poem was that the one who uttered it wanted to alert scholars and learning sessions about what was going on in their society. Strife was at its peak at the time in Baghdad between Turkish leaders and the authority of Caliphate headed by Caliph Al-Muhtadi. So, it seemed as if the man who uttered the poem wanted them to participate strongly in the events around them.

The sessions of Imam Abu Al-Walid Al-Baji[22] were famous in all parts of Andalusia after his trip to the Mashreq. He became a hadith scholar and qualified to be the senior hadith scholar in Andalusia until he became so famous. He was summoned to Miruqa to have debate with Ibn Hazm on the followers of the Maliki School. He resided in Miruqa studied

science there and in Seville. He also studied Al-Muwatta in Murcia. In this regard, he said: "At that time, I had a session on studying Al-Muwatta. The session was held in the mosque near which I lived." Many people learned Sahih Al-Bukhari from him in Dania, in Rajab (463 AH) in Zaragoza, in 468 AH in Rahbah mosque in Valencia, and in other cities. Abu Al-Walid was a prominent hadith scholar, as many students from around the world competed for learning under him. Many students came from near and remote cities inside and outside his country, such as Oriolp, Seville, Lisbon, Randa, Valencia, Baghdad, Tudela, Aleppo, Dania, Tortosa, Toledo, Kufa, Lurqa, Malaga, Marbatr, Marjiq, Murcia..."[23]

Women had a role in teaching in the learning sessions in mosques. Historic sources recorded dozens of female teachers who had special sessions. Um Al-Darda, aka Hujayman bint Huyay, had a session in the mosque of Damascus. She narrated on the authority of Abu Al-Darda, Salman Al-Farisi and Fudalah ibn Ubaydah (may Allah be pleased with them). Abdul-Malik ibn Marwan learnt under her and attended her sessions regularly even after he became

a caliph. "He used to sit at the end of the mosque in Damascus. She said to him: I heard that you got to drink wine after worship and rituals. He said: Yes, by Allah, and I drank blood too. Then, a boy, who he sent to do something for him, came back. Marwan said: Why are you late? Um Al-Darda said: do not do so, O Commander of the Faithful. I heard Abu Al-Darda saying: I heard the Messenger of Allah (peace be upon him) saying: "One who curses will not enter the Paradise." [24]

Ibn Battuta also said that he learned Sahih Muslim in the Umayyad Mosque in Damascus under female teacher Zaynab bint Ahmad ibn Abdul-Rahim (died in 740 AH). He also learned under solemn female teacher Aysha bint Muhammad ibn Muslim Al-Harrani (died in 736 AH), who taught the book of Fada'il Al-Awqat (virtues of times) by Imam Al-Bayhaqi. [25]

NOTES:

[1] *Abdullah Al-Mashukhi: Mawqif Al-Islam wa Al-Kanisah min Al-Ilm (the stance of Islam and the church on knowledge), p 54.*

[2] *Al-Khatib Al-Baghdadi: He is Ahmad ibn Ali ibn Thabit Al-Baghdadi (392-463 AH/ 1002-1072 AD), a prominent historiographer, knowing about literature, composing poetry, and interested in reading and writing. One of his works is "Tarikh Baghdad" (the history of Baghdad). See: Ibn Al-Imad: Shazarat Al-Zahab (bits of gold) 3/311-313.*

[3] *Ahmad Shalabi: Tarikh Al-Tarbiyah Al-Islamiyah (history of Islamic education), p91.*

[4] *Ibn Asakir: Tarikh Madinat Dimashq, 7/216.*

[5] *Al-Zahabi: Siyar A'lam Al-Nubala (biographies of prominent figures) 2/611.*

[6] *Al-Khatib Al-Baghdadi: Al-Jami li Akhlaq Al-Rawi wa Adab Al-Sami (Morals of narrator and behavior of listener) 1/174.*

[7] *Akram Al-Umari: Asr Al-Khilafah Al-Rashidah, p278.*

[8] *Al-Faswi: Al-Ma'rifah wa Al-Tarikh (Knowledge and history), 2/185.*

[9] *Ibn Kathir: Al-Bidayah wa Al-Nihayah, 9/124.*

[10] *Ibid, 9/337.*

[11] *Al-Faswi: Al-Ma'rifah wa Al-Tarikh (Knowledge and History) 2/49.*

[12] *Ibn Asakir: He is Abu Al-Qasim Ali ibn Al-Husayn ibn Hibatullah Al-Dimashqi (499-571 AH/1105-1176 AD), historiographer and traveler. He was the senior hadith scholar in the Levant. One of his books is "Tarikh Dimashq Al-Kabir" (the great history of Damascus). See: Al-Zahabi: Siyar A'lam Al-Nubala 21/405.*

[13] *Abu Idris Al-Khawlani: He is A'izullah ibn Abdullah ibn Amr Al-Khawlani Al-Awdi Al-Dimashqi (8-80 AH/630-700 AD), belongs to the generation that followed the Prophet's companions, jurisprudent. He was the preacher of Damascus in the era of Abdul-Malik. See: Al-Zirikli: Al-Alam 3/239.*

[14] *Ibn Asakir: Tarikh Madinat Dimashq 26/163.*

[15] *Nafi Al-Qari: He is Nafi ibn Abdul-Rahman ibn Abu Na'im Al-Madani Al-Qari (died in 169 AH/785 AD), one of the seven prominent Qur'an readers. He is originally from Ispahan.*

[16] *Warsh: He is Uthman ibn Sa'id ibn Uday Al-Misri (110-197 AH/728-812 AD), a senior Qur'an reader, originally from Al-Qayrawan. He was born and died in Egypt. See: Al-Zirikli: Al-A'lam 4/205.*

[17] *Al-Zahabi: Ma'rifat Al-Qurra Al-Kibar ala Al-Tabaqat wa Al-A'sar (senior Qur'an readers throughout ages) 1/154, 155.*

[18] *Ibn Al-Najjar Al-Baghdadi: Zayl Tarikh Baghdad (supplement of history of Baghdad) 1/49.*

[19] *Al-Zajjaj: He is Abu Ishaq Ibrahim ibn Al-Surri ibn Sahl (241-311 AH/855-923 AD), scholar of grammar and language. He was born and died in Baghdad. One of his books is "Ma'ani Al-Qur'an) (meanings of Qur'an). See: Al-Safadi: Al-Wafi bi Al-Wafiyat 5/228.*

[20] *Al-Mazzi: Tahzib Al-Kamal 24/375.*

[21] *Al-Khatib Al-Baghdadi: Tarikh Baghdad 4/557, 558.*

[22] *Abu-al-Walid Al-Baji: He is Sulayman ibn Khalaf ibn Sa'id Al-Tajyi Al-Qurtubi (403-474 AH/1012-1081 AD), a hadith scholar and a senior Maliki jurisprudent. He is originally from Badajoz. He was born in Beja in Andalusia. He assumed judiciary. See: Al-Ziriklii: Al-A'lam 3/125.*

[23] *Sulayman ibn Khalaf Al-Baji: Al-Ta'dil wa Al-Tajrih (amendment and refutation) 1/106.*

[24] *Ibn Kathir: Al-Bidayah wa Al-Nihayah 9/66.*

[25] *Ibn Battuta: Travels of Ibn Battuta, p 70, and Al-Safadi: Al-Wafi bi Al-Wafiyat 16/348.*